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Argentialism: Currency, Stability, and Human Agency in Modern Life

Introduction

Throughout history, philosophical thought has often treated wealth either as a moral danger or as a means of power and domination. However, these interpretations fail to account for a central reality of modern life: the role of currency not as luxury, but as a **structural condition of stability**.

This essay proposes an alternative framework — **Argentialism** — in which currency is not understood as an end, but as a **preventive medium** that sustains human agency, social participation, and psychological integrity.

Argentialism does not glorify wealth, nor does it condemn it. Instead, it examines how the **presence or absence of currency shapes the conditions under which human life becomes stable or unstable**.

I. Currency as a structural condition

In this perspective, currency is not merely an economic instrument, but a **mediator of access** within society.

To possess currency is not simply to own value, but to:

- access healthcare, shelter, and mobility
- participate in social and economic life
- avoid conditions of coercion and dependency

Thus, currency functions as a **precondition for effective choice**.

Without it, the individual does not merely become poor, but **structurally constrained**, operating under reduced freedom.

II. Instability before poverty

Argentualism introduces a crucial distinction:

instability precedes poverty.

A person may remain biologically alive while already experiencing:

- loss of agency
- forced decisions
- psychological stress
- moral compromise

These conditions emerge not only from extreme deprivation, but from **monetary insufficiency**.

Thus, instability is not defined by survival alone, but by the **collapse of meaningful choice**.

III. Behaviour under monetary constraint

When currency becomes insufficient, human behaviour adapts predictably.

Individuals may:

- accept exploitative conditions
- engage in actions they would otherwise reject
- prioritise survival over ethical consistency

In this context, moral judgement must be reconsidered.

behaviour is not only a product of character, but of available conditions.

Argentualism therefore rejects the romantic idea that adversity inherently produces virtue.

IV. Stability and psychological integrity

Prolonged instability does not only affect external conditions — it affects the **human mind itself**.

Chronic exposure to insecurity may lead to:

- anxiety and cognitive stress
- emotional exhaustion
- reduction of empathy
- distorted perception of others

When such conditions persist, the brain may adapt in ways that:

- prioritise survival over connection
- weaken ethical responsiveness

In extreme cases, this may contribute to the emergence of **sociopathic patterns** as adaptive responses.

Thus, stability becomes not only social, but **neuro-psychological necessity**.

V. Work as conditional obligation

Unlike traditional philosophies, Argentialism does not define work as a moral duty.

Work becomes obligatory only when:

- currency is insufficient
- instability threatens agency

Once sufficiency is achieved:

- work loses its coercive justification
- it becomes optional, expressive, or strategic

Thus, work is not sacred — it is **situational**.

VI. Pleasure, experience, and access

Argentialism recognises that currency enables access to:

- health and security
- social relationships
- experiences of meaning and awe

However, it distinguishes between:

- pleasures **produced by wealth**
- pleasures merely **enabled by it**

For example:

- travel may allow contact with nature or beauty
- but the experience itself is not created by currency

Thus, currency removes barriers, but does not generate meaning.

VII. Limits of currency

Argentialism establishes clear boundaries.

Currency ceases to stabilise when it:

- generates addiction or obsession
- replaces meaning with accumulation
- produces enclosure or isolation
- restricts freedom rather than expanding it

In such cases, currency transforms from:

- **infrastructure** → **prison**

Thus, Argentialism rejects unlimited accumulation and any system where currency becomes central beyond its function.

VIII. Argentialism and Aurialism

Argentialism must be distinguished from Aurialism.

- Argentialism seeks stability through **circulation and sufficiency**
- Aurialism seeks stability through **accumulation and enclosure**

Both respond to instability, but under different conditions.

Because human vulnerability changes across life, individuals may:

- act Argentially in some periods
- adopt Aurialist strategies in others

This does not represent contradiction, but **adaptive response**.

IX. Collective Argentialism

In modern Western societies, Argentialism appears as a collective pattern.

Individuals do not primarily seek wealth for domination, but:

- to maintain stability
- to avoid falling into instability

- to preserve participation in society

Consumption, in this context, functions as:

- emotional regulation
- social integration
- continuity of identity

Thus, currency circulates not as excess, but as **maintenance of life conditions**.

Conclusion

Argentialism proposes a vision in which currency is neither idolised nor rejected, but understood as a **structural condition of human stability**.

By reducing structural instability before it becomes pathological, Argentialism seeks to protect not only social order, but the mental integrity required for ethical agency itself.

Stability, in this sense, is not a luxury or a moral ideal; it is a **preventive condition for humanity**.

Because human vulnerability changes across a lifetime, individuals may find themselves Argentialist in some periods and Aurialist in others, responding pragmatically to the form of instability they face.

Argentialism does not promise perfection — it seeks to prevent collapse.